

THE
Upright Man's
PEACE

AT HIS
E N D:

Open'd

In a *Funeral Discourse*, Decemb. 18. 1681.
upon the Death of Mr *Martyn*,
Citizen of *London*.

By *T. Jacombe*, D. D.

Οὐ Ψάλλομαι ἢ ῥαδιεργήσω, τίτω ——— ἢ μικρὸν ἀλλὰ μέγα πρὸς ὑμῶν
μίαν παρέσιν. Plutarch : περὶ ὑδομ. P. 476.

L O N D O N,

Printed for *Daniel Brown*, at the Sign of the *Black Swan* and
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W. Musgrave.

To M^r MARTIN, the Sorrowful Relict of M^r MATTHEW MARTIN Citizen of London, lately deceased.

My good Friend,

UPon the late afflictive Breach, which it pleas'd the Holy and Sovereign God to make upon you, in the taking away of your dear Husband; it was your request to me, to Preach upon some Subject that might suit with this dark Providence. I most readily comply'd with you herein; not only to testifie my respect to the Dead, but also (and chiefly) to take the advantage of such an Opportunity to promote the Good of the Living.

The Text, (upon which the following Discourse is ingrafted,) was chose by your self. And could you, or any other, have chose a better, for such an Occasion? It being so well adapted to the General Case of Gods People, and to the Parricular Case of your dear Husband, both as to Life and Death. 'Tis true, it is a common Text, much beaten, often and often insisted upon, upon the like Occasions: yet, the Matter wrap'd up in it is so Weighty and Momentous, as that the frequent handling of it did not in the least discourage me, from giving my Thoughts too and Meditations upon it. And indeed, although several have,
from

from time to time, leen drawing from it; yet it is far from being drawn dry: it being like the Breast, which, though oftensuckt, yet remains full; or like the Spring, which, though many Pitchers be put into it, yet by new supplies it's still kept from being empty.

The Argument, which it leads unto, is very plain, wholly Practicall. And accordingly, so is this Treatise upon it: I hope, none that are judicious and serious will despise it because 'tis so: Plain Truths, because such, are disrelisht only by vitiated and distemper'd Palats. 'Tis common Food, not Dainties and Curiosities, that sustain the Natural Life; and sure, the Spiritual Life does most depend upon, is most supported and strengthened by the plain and easie Truths of Religion, in the most familiar and intelligible opening and pressing of them. Wit may please the Fancy, but it will never reach the Conscience; abstruse and knotty Points may break the Head, sooner than the Heart: when all is done, 'tis the frequent, plain, powerful inculcating of the most known and familiar Truths and Duties of the Gospel, that must bring Souls to God, and Heaven. Oh give me to hear and read, that which tends to further Faith in Christ. Real Godliness, universal Obedience; that, which will promote the holiness of my Life, the peace and happiness of my End; let these be urg'd and press'd upon me, with plainness and earnestness: This, this is that Preaching which through Gods blessing must save my Soul.

This is the thing designed in this Sermon; viz. to prevail with Sinners to engage in serious Piety, in holy and Upright Walking with God. And what an Incentive have we in the Text hereunto! The End of that Man is Peace: Peace? peace in a dying hour? What are a thousand Worlds

orlds to this! to live in Peace? and then to die in Peace?
What higher felicity is the Creature capable of! What
have we here to do, to be solicitous about? but this,
first to live well, and then to die well: all other Things
are meræ Nugæ, baubles and trifles in comparison of these.
Well, I have here cast in my poor Mite to further them;
oh that it may find acceptance with God, and success
with Men! (with as many as shall peruse what here is pub-
lished!)

But why do I erect a Porch before such an inconsidera-
ble Building? I return to your self: After I had done what
first you desired, you then would have me Print what I had
preached. That troubled me, and brought me into a
streight; I being loth to deny, and yet not knowing well
how to gratifie. The doing of it, might be some kindness to
you, but then I very well knew therein I should be unkind to
other Friends, (whom I had denied in the same request, up-
on the same Occasion;) and most unkind to my self, in publish-
ing a thing so raw and indigested as this is. But that
which drew me to a compliance with you, was, your Rela-
tion, (whom you sent to me about this) told me, you de-
sired only a few Printed Copies for your self and your special
Friends; this I thought not my self much concerned to oppose.

To lessen my pains, you got a Friend to transcribe what
I had preached. He most accurately had taken in Writing
what (upon the Review) I found I had not been so
accurate in speaking. I perused his Transcript, mending
and altering some Expressions, (so far as Interlining would
admit of;) but as to any considerable alteration of the
Matter, (in some necessary additions to it,) I could not
have the advantage of second Thoughts, (unless, I wrote
all over again.) So you must take it as it is!

I com-

I commend you, and all yours, to the blessing of the great God. Praying, that this smarting Rod may be sanctified and sweetned to you all; that, God will be your God and Portion forever; that, what you have lost in the stream may be abundantly made up to you in the full and never-failing Fountain; that you may all imitate his holy Example whilst he lived, and so partake of that unspeakable happiness which he possesses now he is dead. So prays

Your true and faithful Friend

to serve you,

Febr. 14. 1682.

Tho. Jacomb.

PSALM.

P S A L M 37. v. 37.

*Mark the perfect Man, and behold
the Upright, for the End of that
Man is Peace.*

UPON the late sudden and afflictive Death of Mr. *Martin*, (an excellent and usefull Member of this Congregation,) I am desired to Preach upon this Text : a Text, which from the suitability of its Matter, is often insisted on upon these sad Occasions.

The principal Design and Scope of *David* in this *Psalms*, is, the quieting and comforting of the People of God, under their own *Afflicted State*, and the *Prosperous State* of the Wicked : (this is the main Argument which he insists upon throughout the whole *Psalms*.)

In order to the more effectual furthering of this Design, he Sums up various weighty *Considerations* ; wherein he sets forth the Misery of the Wicked (though they be Prosperous,) and the Happiness of the Godly (though they be afflicted.) It would take up too much of my time to go over these several Considerations, as they lie scatter'd up and down in the body of the *Psalms* ; I shall therefore go

no further then that One in the Text : *Mark the Perfect Man, and behold the Upright, for the End of that Man is Peace* : As if David had said, You see the Godly here for a time exercised with many Troubles, many Afflictions, whilst the Wicked prosper, and flourish in the World ; live in Health, Ease, and Plenty, in the Affluence of all Creature-comforts : But yet, do not think their Condition better than the Condition of the Former, because the Godly have the Advantage as to the End and Issue of all ; *their End is Peace*. Sinners seem to have the better of it in the *beginning*, but the Saints have the better of it in the *End* : Sinners have the bright *Morning*, but then their *Evening* is very Dark ; Saints, (on the other hand,) have the dark *Morning*, but then *in the Evening all is Light* : *Mark the perfect Man, and behold the Upright, the End of that Man is good ; it is Peace* : *But the Transgressors shall be destroy'd together, and the End of the Wicked shall be cut off* ; (as it follows in the next Verse.) Here is the comparing of *End* and *End* ; and it is a very blessed and gracious End to Gods People, their *End is Peace* ; but the End of the Wicked, that is very sad, *the End of the Wicked shall be cut off*.

Observe in the Words, *Three things* :

1. The *Subject* spoken of ; or the Character, Qualification, and Description of the Person ; the [*Perfect and the Upright man.*]
2. The *Act* requir'd as to this Subject, [*Mark*] the *Perfect Man*, and [*Behold*] the *Upright*.
3. The *Ground* or *Reason* of this Act ; *Mark the Perfect Man* : why is such a Person to be taken notice of ?

of? because *the End of that Man is Peace*. He deserves to be mark'd and observ'd upon this Account, and for this Reason. Or (if you please) you may bring it under the Notion of the *Matter and Object* of this *Act*: *Mark the perfect Man, &c.* What are we to mark, observe, and take notice of concerning this Man? why this, that *that End of this Man is Peace*; this is one special thing to be consider'd about him.

We have *two Observations* to handle from the Words.

1. Obs. *That such who are Perfect and Upright with God, their End is Peace.* Let their Life be what it will, never so dark and afflictive, yet their *End is Peace*.

2. Obs. *That this blessed Event and Consequent of Uprightness and Perfection, is a thing that should be Mark'd, Observ'd, and duly consider'd by Others: Mark the perfect Man, &c.*

I give you these Observations according to our Reading of the Words; not in the least troubling you with the various *Versions* of them by the Ancients. Our Translation suits very well with the Original, therefore I keep to that.

I begin with the First.

1. Obs. *Such who are Perfect and Upright with God, their End is Peace.*

In speaking to which, I will

1. A little touch upon the *Subject*: and then

2. Come to that (which I design most to enlarge upon,) to shew, that the *End* of this Subject is *Peace*.

1. For the Subject, [*The Perfect Man and the Upright*:] So we render it in the *Concrete*, but several

The perfect Man opened.

render it in the *Abstract*; reading it thus, *Keep Perfection, Stick close to Uprightness*: not as we, *Mark the Perfect Man, and behold the Upright*: (So the *Chaldee*, the *Septuagint*, *Symmachus*, *Jerom*, and some Others.)

Here are Two Words, *Perfect* and *Upright*; וְיָשָׁר they are Synonymous and æquipollent Terms, both in this place importing but one and the same thing; the *Perfect* is as much as *Upright*; and the *Upright* as much as *Perfect*.

As to the former, it may be queried.

Quest. *Is any Man Perfect in this Life?* Can any be said to be *Perfect* in this Life?

Ans. As to the *strict, absolute, and legal* Notion of *Perfection*, so there is no *Perfection* in this Life; so, none are *Perfect* whilst they are here on Earth. We were indeed perfect in the *past state* of *Creation*, as God made us at first; and we shall be perfect again, in the *future state* of *Glorification*; but in our *present, fallen, and middle state*, so we are not capable of this *Perfection*; (this *strict and legal Perfection*.) This lies in full, exact, universal, and adequate Conformity to the whole Law and Will of God; in being freed from all inhætion, acts, and mixtures of *Sin*, and in having all the several *Graces* raised up to their highest pitch: this is the *Perfection* of the Law. And who can *say, that in this Life, he comes to this *Perfection*? He knows but very little of himself that dreams of any such *Perfection*. In this sense, there never was in the Earth one perfect Man, (excepting *Adam* before he fell; and that Man, *Christ Jesus*.)

*Pro. 20. 9.
Eccl. 7. 10.

But then there is an *Evangelical Perfection*; that which

which speaks Perfection only in a *qualified* and *Gospel* sense : And thus, every Godly Man is a perfect Man, even while he is here on Earth.

Take the Explication of this, in Four or Five things :

1. He is perfect as to his *Justification*. In the first Moment of the Sinners believing, he is *perfectly Justified*; his Sin being fully pardoned, his Guilt fully expiated, his Person made compleatly and perfectly Righteous, through the Imputation of Christs perfect Righteousness to him; (for he that hath a perfect Righteousness upon him, must needs be perfectly Righteous.) *Sanctification*, that is a *progressive* Act, that goeth on by little and little, Step by Step, by degrees; but *Justification* is of a different Nature. That is a *continued*, but not a *progressive* Act. We are not Sanctified all at once; but we are justified all at once. And all the *successive Pardons* that we have of Sin, are but the Effects of one *continued Justification*, as that is *particularly applied* and drawn forth. Justification is *Simul & semel*, altogether and at once, (as the Schools speak.)

2. A gracious Man also is perfect, *in some sense*, as to his *Sanctification*: Not as to the perfection of *Degrees*, but only as to the Perfection of *Parts*. Every Sanctified Man hath the Perfection of parts, though not of Degrees; the *whole Man* is Sanctified, though not *wholly*; every * Power and Faculty in the Soul, ^{*1 Thef. 5} hath something of Sanctifying Grace extended to it, ^{23.} and terminated in it. And besides that, every true Convert hath something of the two *Essential* and *Constitutive* parts of Sanctification; (*viz. Mortification* and *Vivification*;) and so he may be said, to be perfect

perfect with the *Perfection of Parts* : As the New-born Babe **has** all the Essential parts of a Man, as well as the grown and perfect Man.

3. He may be said to be a *perfect Man*, as perfection is the thing that he *wishes, desires, endeavours, and aspires after*. All upright Christians are sensible of much imperfection; are not satisfied with what they *are, or have*, cannot take up with their *present Attainments*, either in *Grace or Comfort* : but they are ever longing, and panting, and labouring after the perfecting of these, the filling up of the *Ta Ugrasphuata*, what is *lacking* in them. Perfection is the thing they aim at and press after. You see it in the Apostle, *3 Phil. 12. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus : Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things that are behind and reaching towards the things that are before, I press forward, &c.* And sincere Christians are daily growing up towards this Perfection, as well as aiming at it, and aspiring after it, *Job 17. 9. The Righteous also shall hold on his way, and he that hath clean Hands shall be stronger and stronger : The Path of the just (saith Solomon) is like the shining Light, that shineth more and more unto the perfect Day, Prov. 4. 18.* Thus little Grace is perfect, inasmuch as it is continually growing up to Perfection.

4. Though the Saints are not perfect here on Earth, yet in Heaven they shall be perfect. It is indeed the imperfect Man *here*, but it shall be the perfect Man *there*. All our Graces in Heaven shall be filled up, elevated, and raised to their highest pitch,

pitch, and all our Corruptions thoroughly purged away. In Heaven, we shall know even as we are known; (what an expression is that to hold forth the Perfection of knowledge!) We shall love God in Heaven, to the utmost of what the Creature can come up unto in Love; (and so in the rest.) *When that which is perfect is come, then that which is in part shall be done away.*——*To the Spirits of Just Men made perfect.* Heaven is a State of Perfection, and all that are sincere shall at last arrive at that Perfection.

5. Uprightness is perfection, as God accepts it for Perfection. In God's Eye, every upright Christian is a perfect Christian. Therefore, they are often link'd together; and the One is exegetical of the Other: Mark the *perfect Man* and behold the *Upright*; the *Upright* and the *Perfect*, are all one; the perfect Man is the Upright Man, and therefore Perfect because Upright. It's said of Noah, he was a *just Man, and perfect in his Generation, and Noah walked with God*: Was there no sin in him? we (know the contrary.) was he perfect in Holiness? No, but he was perfect, in that he walked with God, and was Upright. They are again put together in the Character of Job, Job 1. 1. *That Man was Perfect and Upright.* Gen. 17. 1. *I am God Almighty, walk before me, and be thou Perfect; (i.e. be thou Upright.)* Phil. 3. 15. *Let as many therefore as are Perfect, be thus minded;* (it cannot be spoken of any Perfection, other than what is wrap't up in Sincerity.) And this is the meaning of the Words here, *Mark the perfect Man, and behold the Upright.*

It would be a vast Subject, particularly to describe
and

and Characterize this Upright Man; I must only touch upon it when I come to the Use. So much of the Person of whom the Text speaks, *The perfect Man and the Upright.*

The Happiness of the upright Man.

** Erit ad*

Extremum vir

pax. Hie-

ron. ὅτι ἐστὶ

μᾶλλον.

τα. Sym.

Quoniam

sunt reli-

quia homi-

ni pacifico.

Vulg.

2. Secondly, I come to the Happiness of this Man. How does it fare with this Man? very well, as well as Heart and Soul can desire, *The End of that Man is*

** Peace.* We'll consider this End in a threefold Reference, (according to which, there must be also a threefold Explication of the Peace annexed to it.) It refers,

1. To the final Issue of all God's Providential Dispensations towards Upright Persons.

2. To Death, the End and Period of their Natural Life.

3. To their End, State, and Condition after Death in the World above. In each of these respects, the End of the Godly upright Man, is Peace.

1. As it refers, to the final Issue of all God's Providential Dispensations. And so, the sence of it will come to this: Good Men, Holy Men, their Condition here (for a time) may be very dark, afflictive, and troublesome; God may see it good, in his infinite Wisdom, to exercise them with various Afflictions and Trials; the chastnings of God may be very severe upon them, (*without and within.*) Well! yet stay but a little, till the End come, (*i. e.* till God has done his **whole work* upon them; till the close of all his Afflictive Providences, till the time is come that he hath set for Mercy and Comfort;) and then all is Peace. The End of that Man is Peace; with respect to God's Providences; as God does End and Wind up all his Providential Workings (whatsoever they are) towards him

in

• If. 10. 12.

in Peace and Comfort: It falls in with that, *Psal.* 30. 5. *Weeping may endure for a Night, but joy cometh in the Morning.* And with that of the Apostle, *Heb.* 12, 11, 12. *No Chastening for the present seemeth to be joyous but grievous; nevertheless, afterwards (at the end,) it yieldeth the peaceable Fruit of Righteousness unto them that are exercised thereby.* You have an expression, *Jam.* 5. 11. *Behold, we count them happy which endure, (that One would think was a very strange counting,) You have heard of the Patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender Mercy.* You have seen to what end the Lord brought things with this *Job*: In the beginning of God's dealings with him, he did not appear to be so merciful, pityful, and gracious; but when it came to the *End*, when things were brought to the final Issue, then he appear'd to be very pitiful and compassionate towards him; then it was Peace and Comfort to poor afflicted *Job*. It is said of him, *the Lord blessed the latter end of Job more than his beginning,* *Job* 42. 10. Oh, the Condition of upright Christians, for a time may be very stormy and tempestuous; but in the Close, all is serene and calm. As I said before, The Morning may be Dark and Cloudy, (nay it may be so the whole Day, the whole time of Life,) but yet in the Evening all is Light. Affliction may for a long time be their Lot and Portion, but all shall end in Peace. This Explication (I conceive,) doth best suit with the main Scope of *David* in this *Psal*m; but because it does not so well suit with the Providence of God before us this day, I shall not further enlarge upon it.

2 This *End* here carries a special reference unto

C

Death,

Death, the end and period of Life. Deut. 32.29. Oh that they were wise, that they understood this, that they would consider their latter end! Death is our end, it puts an end to Life, (to the Natural and Temporal Life :) When a Man is dying, he is at his great End; his last end.

Now, mark the perfect Man, and behold the Upright, the End of that Man is Peace; that is, in a dying hour, upon his Bed of pain and sickness, when he is breathing out his last Breath, he hath Peace, he dies in Peace.

There is a twofold Peace that belongs to the godly-man at this End.

1. *Peace with God;* (the highest, most blessed and most glorious Peace.) *Being justified by Faith we have peace with God,* Rom. 5. 1. The holy Soul, lives in this peace with God, and dies in this Peace with God too. The Wicked live, and die, in a State of enmity with God, all along they are Enemies to God, and God an Enemy to them; there's is no Peace, no reconciliation betwixt God and them. But sincere Christians, both living and dying, have peace with God; they have in Life, a God reconciled to them through Christ; and at Death, they go to a reconciled God and Father; not to an angry, an hating, an hostile God, but to a pacified and loving God; to a God that is their Friend. Oh this is the great Happiness of God's People! the End of such is this Peace.

2. Their end is peace as to *Peace from God*. Peace in themselves and with themselves, the Peace of Conscience; that Peace, which is called the *Peace of God, which passeth all understanding,* Phil. 4. 7. Oh when Death comes to lay his Arrest, his cold hands upon an upright Christian, when he is going the way of

Gaudium
in fine. sed
Gaudium
fine fine.
Bern,

of all Flesh, when the Grave is opened and ready to receive him, when he is just dropping into the House of rottenness; even then, (through the Grace of God) he has inward Peace, Serenity, and Comfort. The *Swan sings and dies, dies singing; the godly Man dies rejoicing. *Sampson* found Honey in the Lyon; so 'tis here. *Prov.* 14. 32. *But the Righteous hath hope in his Death; (that Hope that riseth up to Peace :) The Wicked is driven away in his Wickedness, (in the former Branch of the Verse;) God deals with him in a terrible manner, drives his Soul out of his Body whether he will or no: ay, but 'tis not so with the godly, the Righteous hath hope in his Death. There is hope in thine End, Jer.* 31. 17. (I do but allude to this Text, for the End in it, is not that which I am at present speaking of.) Good old *Simeon*, he died with *this Peace; Lord, now lettest thou thy Servant depart in Peace:* there might be something special and peculiar in his case; but as to the substance, so it reaches to all Gods People. *Luke* 2. 29. It is said of *Moses*, *Deut.* 34. 5. *He died according to the Word of the Lord: the Jewish Interpreters carry it, he died at the Mouth of the Lord; and they say, that (when he came to die) God kissed out his Soul; he gave in such manifestations of his Love and Mercy to him, as that he even kist his Soul out of his Body: and surely, here was Peace at the End. So it was with Hezekiah, 2 Kings* 20. 3. *with holy Paul, I am ready to be offered, and the time of my departure is at hand; (now see his peace,) I have fought the good Fight, &c. Henceforth is laid up for me a Crown, &c. 2 Tim.* 4. 7. 8. So with various Martyrs, (as might be shewn in several Instances.)

*Plato in
Phæd.
p. 84.

See Bi-
shop
Hall. 1 V.
939. 960.

Here three Questions should be resolved:

1. Q. Hath the Upright Man *Peace only at his End?* *The End of that Man is Peace?* Hath he *no Peace* while he lives, but only when he comes to die?

2. *Hath every Upright Man this Peace?*

3. *Is it only the Upright that have this peace?* Do we not see many die with a great deal of Peace, who yet are far from being in the Number of these Upright and perfect Ones?

But I will rather reserve the Answering of these Questions to the *Application*, (when I shall have first finish'd the *Doctrinal part*.)

3. Lastly, Take this *End* here, for the *blessed State and Condition that follows after Death, in the World above*, And certainly, here's Peace in the highest Notion of it! The End of the Perfect Man, is *this Peace*. Gracious Persons, (such who have feared God, and lived a Holy life,) they die, leave this World, enter upon an everlasting State: What a kind of State is that? Oh it is a State of Peace! *He shall enter into Peace, Isa. 57.2.* It is not only, he shall go out (or die) *in Peace*; that follows in the next Branch, *They shall rest in their Beds, each one walking in his Uprightness:*) but he shall enter *into Peace*, into a State of Peace. Heaven is such a State, 'tis a place of Peace; and much of the Happiness of Heaven lies in the Peace that is there enjoy'd. In the glorified Condition there is nothing but Peace, there all is Peace. Therefore, Peace is often brought in as one great Ingredient into, and Part of, the Heavenly Felicity: 2 *Cor. 9. 10. Tribulation, and Anguish, upon every Soul that doth evil, of the Jew first, and also of the Gentile; but Glory, Honour, and Peace, to every Man that worketh good. Rom. 8. 6. To be carnally-minded, is Death; but to be spiritually-minded,*

*mind*ed, is *Life and Peace*; it is Peace at present, and it ends in Peace, in Heavenly Peace hereafter, *Gal. 6. 16. As many as walk according to this Rule, Mercy and Peace be upon them, and upon the Israel of God.*

Peace, in the large acceptation of it, takes in all Good whatever: It is the abridgment of all Good, the Sum and Center of all *Felicity*. So the *Jews* us'd it in their Common Salutations, *Peace be unto you*; (that is, all Good, all Mercy.) Thus Heaven is a State of *Peace*, there being in Heaven the concurrence and possession of all good. There's nothing that the Soul of Man (in its utmost cravings) can desire, but it shall have it in Heaven. There's not the presence of the least Evil, nor the absence of the least Good.

Then take this Peace in the *stricter Acceptation* of it; so the glorified Condition is a Condition of Peace. There is Peace *with God*, Peace *with Men*, and Peace with a Mans *own self* Peace *with God*; Oh there are no breaches with God in Heaven! we have too much of These here, but above there's nothing of them. All is Amity and Peace with God there. Peace *with Men*: how are all the Saints united and agreed there! there's no discord or contention, nothing but Oneness, Harmony, and Love. There *Luther* and *Calvin*, the greatest Dissenters are fully reconciled. The World is in flames here, but there all these shall be fully quenched. We that cannot agree now, while upon Earth, shall perfectly agree in Heaven; whatever our Differences may be in this lower Region, they shall all vanish in Heaven; there we all shall be of one mind. And 'tis no small part of the happiness of the godly, to be taken into *this Peace*.) Further, the Saints there have peace *in and with*

with themselves : All those Passions and perturbations of mind that here pursue and vex them, shall all there cease; there's no inward Commotions or Storms; all is sedate and calm within, in the Thoughts and in the Conscience. Storms are only in the lower Region; there's not the least trouble of Mind in Heaven, the Soul there lives in constant Repose and Quietness. All jarrings, commotions, that are in the Soul here, Heaven frees from: Oh there is Peace!

And this Peace, this glorious Peace, is the Upright Mans Portion; *the End of that Man is this peace*. He hath the *beginnings* of it here, but he shall have the *completion* and *consummation* of it there. This Heavenly Peace, (this Peace of the glorified state,) belongs to this Man. Whatsoever inward troubles and disturbances he may have in this Life, in the Life to come all shall be peace; not one sad Thought to trouble him, not one Temptation to assault him, not any Deserction to afflict him; all peace! all comfort!

So much for the *first Observation*, that *whoever are Perfect and Upright with God, their End is Peace*. I shall speak a little, (and but a little,) to the *Second*; and that is this:

2. *Obs. This blessed effect, Event, or Consequent of Uprightness, this happiness and felicity of Upright Persons; is a thing to be marked, taken notice of, and duly consider'd, by Others. Mark the Perfect Man, and behold the Upright; i.e. fix your thoughts upon them, consider and ponder and weigh with your selves, how it is with them; take notice of them with respect to their End, that it is Peace.*

Two things are imply'd in this Advice:

1. The *Notoriety* of the Thing:

2. The

2. The *Valuableness* and *Considerableness* of the Thing :

1. The *Notoriety* of the thing. The *Marking* (here directed to,) extends both to the *Uprightness* it self, and also to the happy *Consequent* of that Uprightness: and it implies, that both are *Visible*, lying open to our knowledge and Observation. It's true, both of them, in some respects, are hidden and indiscernable by us: *Sincerity* lieth deep and hidden in the Heart, is that which God alone can immediately see and take notice of. And so the *Peace* (that results from this Sincerity,) that too is a secret and an hidden thing: As the *Heart* only knoweth it's own bitterness, so the Heart only knows it's own peace; it's the *hidden Manna* that Upright Persons have which none know but only they who feel it. But yet this notwithstanding, there are some such *external manifestations* and eruptions of both of these, as that they may be taken notice of: Otherwise we had never been called upon to *Mark* the Perfect Man, and *Behold* the Upright. Uprightness, as it lyeth inwardly in the Heart, God alone seeth; but as it shewes it self in the *visible Acts* of Obedience and Holiness in the Life, so we may see it also. So inward Peace and Comfort. As that is lodg'd and seated in the Soul and Conscience. So he only discerns it who enjoys it; but as it breaks forth and vents it self, in such and such Words, Expressions and Carriages of living and dying Persons, so the Standers by and the Hearers of it may come to the knowledge of it. It is a thing may be known, there is a notoriety in it; and therefore the *Psalmist* commands *Mark, observe, improve your knowledge* about this, that the *End* of the perfect Man is *Peace*.

Pro. 14. 10.
Rev. 2. 17.

2. It

2. It implies the *importance and observableness of the thing*. Are any Persons holy and good? And does it fare so well with them at Death? do they reap this Blessing upon Upright walking in a dying hour? Oh let all mark, and seriously consider this! for it's a thing that deserves the most serious Consideration. And that upon a twofold Account;

1. Because the due marking of this will much tend unto, and be a very probable Means, to beget in Others a firm and steady belief of the Goodness of God himself, and of the Goodness of the Ways of God. Has a godly Man this blessed Peace when he dies? And a better Peace after his Death, (the peace of Heaven?) Surely this must convince Men that God is good, his ways too very good! This would highly vindicate Religion to the World, and take off those prejudices that are in Sinners against a holy Life. If they would but mark and take notice of the happy End of those who live it. Holiness may expose Men to Sufferings and Afflictions here (for a time,) but then, sooner or latter, it will abundantly compensate and recompence all those sufferings and Afflictions by *internal and eternal Peace*. Oh how could any be prejudiced against Holiness, did they but believe and observe how well it goeth with Gods People in a dying hour, and after Death? Certainly, this would silence all those Reasonings that are in Men against strict and afflicted Piety; and bring them over to, and fix them in, the Life and Practice of serious godliness. Holy David brings in the Words upon this Account, (as I shew'd at first.)

2. The Marking and considering of this, would be a very powerful Motive and Incentive to excite others, to imitate the Examples of Upright Persons. To live with

Considerate vias
eorum qui
integre vi-
vunt, ut
discatis ex
operibus
eorum;
quia finis
viro (tali,)
pax.
Rasi in
Muis in
Loc.

with Peace, (*the Peace of God which passeth all understanding?* then to die in Peace? then to enter into Peace in the presence of God in Heaven? What great and desirable Blessings are these! But (I beseech you,) how are they to be attained? No other way but by Upright and Holy walking with God. Mark therefore the perfect Man, How? so as to tread in his Steps, so as to follow his Pattern, so as to live as he liveth; and then you may hope to attain to his Peace: Live the Uprightness of that Man, and then enjoy the Peace of that Man. This (in short) shall suffice for the *Second Observation*: I come to the Use:

Use 1. Where first, we have a clear view and prospect of that great Difference that is betwixt Saints and Sinners, betwixt the Godly and the Wicked. The End of the One is Peace; is that the End of the Other too? Oh no! the End of the Wicked Man is no Peace; *There is no Peace to the Wicked, saith my God*: Mark the Assertion, and the Confirmation thereof; *No Peace to the Wicked?* Sinners have quite other Notions, are very hardly brought to believe this; ah but we have it, asserted from God's own Mouth, (from which nothing but Truth can proceed,) *no Peace to the Wicked* [*saith my God*]. Oh the End of the Saints is not so happy and comfortable, but the End of Sinners is as sad and miserable!

Isa. 57. 21

I might bring this down, to the *three Explications* of the End in the Text.

1. Such who live in Sin, it's thus with them as to their external Condition, they have their best at first and their worst at last. Gods People have their worst at first, and their best at last; Trouble at first but Peace at last: but it's quite otherwise with the ungodly. They begin with Mercies

Psa. 73. 11. cies, (*prosper in the World*, are not afflicted as others, enjoy Health and Wealth, variety of all Creature-Blessings :) but then they *end* with dreadful Judgments. Their Sweet is soon turn'd into Bitter, their Honey into Gall and Wormwood; their Prosperity (often) ends in great Adversity : Oh there's is a Sting in the tail of all their Blessings! And so, with respect to the *Providences* of God towards them, their End is *no Peace*.

2. They come *to die*; Death makes its approaches, (which it will do sooner or later to all of them;) they are cast upon Beds of Pain and Sickness : And how is it with them then? Oh, no Peace! They had not *much* Peace, (indeed *no true Peace*,) in their Health, and while they were in their *best State*; but they have less when they come to die. We must mark, as the Perfect and the Upright Man, so also the Wicked and the Ungodly man: The former we may mark upon a Comfortable account, (*their End is Peace*;) but the Latter upon a sad Account, (*their End is trouble*.) Alas, how it is with them in a dying Condition? very bad! How full of Fear are they then! Nay, (where Sin hath been very high, and Conscience is awakened to purpose,) how full are they then of inward horrors and terrors! Oh Day and Night they **meditate Terrors*, (*according to the Threatning*.) How do their guilty Souls quake and tremble in them! Oh, they are in Hell, before they are in Hell! What sad Reflexions do they make upon a bad Life! and what torments do they feel in themselves upon those Reflexions! They see they must die, but how do they dread to die! They are going to an everlasting State, and it wounds them thorough and thorough to think what little ground they have to hope, it will be to them a State of Happiness. What
dreadful

dreadful Agonies do they feel in themselves! crying out, oh, what will become of us to all Eternity? Oh my Soul, my Soul, whither art thou going? How do they wish, that they never had been Born, had never seen the Light! All their former Hopes and Confidences, now vanish: (*their hope is cut off, and their Trust is like the Spiders Web, Job 8. 14.*) *Prov. 10. 28. Prov. 11. 7. They kindled a Fire, and for a time warm'd themselves with the Sparks they had from that Fire; but now they hear that dreadful Word from God, this shall ye have of my Hand, ye shall lie down in Sorrow, Isa. 50. 11.* This is the dismal Condition of all that forget God, when Sicknes and the pangs of Death are upon them.

3. For the Future, the Heavenly Peace, the Happiness, Joy, and tranquillity of the Heavenly State; that they have no sense of, no Title to: It belongs not at all to them; *Rom. 2. 9. Heb. 10. 27.* they can look for nothing but *tribulation and anguish, the fiery indignation* of the Great God, to be their Portion for ever.

And now, do not these things prove a vast difference betwixt the Godly and the Wicked? 'Tis sad that Sinners will not believe this till they feel it; till their late Conviction of it will be so exceeding dreadful. Mark the Upright man, for the end of [*that Man*] is Peace; he is a Man by himself in this happy End; it is appropriated and confin'd to himself, and is not common to other Persons. 'Tis *Childrens Bread*, which God never casts to Dogs.

Use 2. This may put us upon *Examination*; upon serious enquiry, *what is our state and course?* Are we in the Number of these *Perfect, and Upright Ones*? brought under the *Qualifications* here mentioned? If we be, then we may hope for Peace; but if not, then there's no expe-

station of it. Therefore doth it not highly concern us, with the greatest seriousness, to reflect upon our selves, to call our selves to account about this. Oh what am I? What is my way and Course? Am I Upright with
Joh. 1.47. God in Heart and Life? a *Nathaniel*, an *Israelite* indeed, one that is *without guile*? single-hearted towards God?

To help you in this Trial, know that Uprightness may be considered either more *largely*, or more *strictly*.

1. More *largely*, as it stands in opposition to all Wickedness in General. So the *Antithesis* lies here in the Words; *Mark the perfect Man, and behold the Upright*, but *Transgressors* shall be destroyed together, and the End of the *Wicked* shall be cut off: (the *Transgressors* and *Wicked* are set in opposition to the Perfect and Upright.) If you take it thus, then the Perfect and Upright Man is the Holy or Godly Man, (in the comprehensive import of that Character.) He is One who loves and lives Holiness, that walks not *after the Flesh* but *after the Spirit*; who orders his *Conversation* *aright*, according to the Rule of Gods Word; who rests not in the form of Godliness only, but lives up to the power of it; whose whole Life is a *continued Walking* with God; who doth not allowedly lie and live in Sin, (in any one known Sin), but he endevours and strives to come up to an universal Conformity, (to the utmost of his power and strength,) to the whole revealed Will of God. In a Word, one who is Good and doth Good. Now is it thus with you? Are you thus Holy? Holy in all manner of *Conversation*, if this be your Way and Course, then your *End shall be Peace*. This is the large Notion of Uprightness.
Rom. 8. 1.
Pf. 50. 23.
1 Pet. 1. 13.

2. Consider it more *strictly*, as it is more particularly, set in opposition to *Hypocrisie*. And so the *Upright*

right and Perfect Man, is one who is not false with God but hearty and sincere : One who is not a mere pretender to Religion, but inwardly hath the Life and Spirit and power of Religion; One, that is not one thing *without* and an other thing *within*, that hath an Heart and an Heart, is *double-hearted*, (which is the very Core and Venom of Hypocrisie;) but he is *single hearted* towards God : One, who *in simplicity and godly sincerity, not with fleshly Wisdom*, orders his Conversation in the World. One, that is *sound in the Statutes of God*, (as David pray'd he might be;) What he *appears to be* that he *is*, with the external Profession there's an inward Principle in him : The fixed and main bent of his Heart is for God. Are you thus Upright? if so, your *End shall be Peace*; but the false Hypocrite must look for no Peace.

I should have descended to *Particulars*, to have help'd you in this Enquiry : they are very many, but I must only single out a few of the great *Marks and Evidences of Sincerity*, without any enlarging upon them.

1. *The doing of good from an inward Principle* : The bare doing of Good, will not prove a Man to be perfect and Upright ; but the doing of Good from an *inward Principal*, that will prove it. As meer motion will not demonstrate Life ; but when that motion is *ab intra*, that demonstrates Life.

2. *The Universality of Obedience*. When a Man is not *partial* in the Commands of God ; picking and chusing in Duties, (something he will do something he will omit : No, but he ^{*} follows Godly fully, and has respect to all the Commands of God. ^{*Num. 14. 24. Ps. 119. 6.}

3. *Constancy and fixedness in what is Good*. The Upright man, his Righteousness is not like the Morning dew that goeth ^{Hos. 6. 4. Mat. 13. 21.}

goeth away ; not like the Fruit that grew up, but had Root, and therefore *dured but a while* ; he is one that is uniform, constant, and fixed in what is Good.

Gen. 17. 1. 4. *Walking always as under Gods Eye, and doing all as in the sight of God.*

5. *The making of the glory of God the Supreme and ultimate End, in all actions ; Whether we eat or drink, or whatever we do, doing all to the Glory of God.*

1 Cor. 10.
35.

Here's the Perfect and Upright Man.

1. He is one, that whatsoever he doth in the things of God, he doth it from an *inward Principle*.

2. He is one that is *Universal* in his Obedience.

3. He is one that is *steady* and *persevering* in the good ways of God.

4. He is one, that wherever he is, and whatever he doth, he always looks upon himself *as under God's Eye*.

5. He is one who in all his Actings, intends and aims at *Gods Glory, as his Supreme End*. (But I am straitned by the Time, and must not enlarge upon these Heads.)

Use 3. The third Use, shall be to excite and urge all to endeavour after the *Qualification* and Character here laid down. I would improve the Opportunity which the present sad Occasion gives me, to be earnest with you to labour after Sincerity. Oh, Sirs, I beseech you Hear, Pray, Read, Meditate, mortifie Corruption, use all Means for the attaining of it !

What a world of Arguments might I set before you, to raise and elevate your desires and endeavours after it ! Sathan, Sin, the World, the Flesh, all have their Arguments against it (such as they are ;) but they are all weak and fallacious, of no weight, if compared with the Arguments which I might set before you for it.

Up-

Upright Walking, sincere Godliness, is a thing that God is highly *pleased with* and takes singular *delight in*: *Such as are Upright in the Way, are his delight*, Prov. 11. 20.

God hath a very *open Hand and Heart* to upright Christians; he thinks nothing too much to give to them, or to do for them: *Psal. 84. 11. The Lord God is a Sun and a Shield, the Lord will give Grace and Glory, and no good thing will he withhold from them that walk Uprightly*: (*No good thing*? What a comprehensive Expression is that!)

Poor and Afflicted Sincerity is infinitely better than *Rich and Prosperous Wickedness*; (it may not appear so at present, but it will be found to be so at last.) *Pro. 28. 6. Better is the Poor, that walketh in his Uprightness, than he that is perverse in his ways, though he be Rich.* The Upright Man does not only do good to *himself*, but to his *Posterity* also; Mercy is entail'd by him upon his Offspring: *Prov. 20. 7. The just Man walketh in his Integrity, and his Seed are blessed after him.* Such who are Upright with God, God will be Upright with them; *with the Upright, thou wilt shew thyself Upright*, *Psal. 18. 25.*

But passing by these *Motives*, this *One* in the Text (methinks) may be enough to prevail with you to close with and endeavour after Sincerity and real Holiness. Is the End of the Perfect and Upright Man, *Peace*? *Such Peace*, (as has been described?) Oh who would not be *Such a Man*, that he may partake of *Such an End*! Holy Paul look't upon all his Sufferings as nothing, if he might but *finish his Course* *with joy*; (Such an high Sense had he of this Peace at his end.) It is precious at all times, but most precious in Acts 20. 24.

Job 13. 24.

* Mag-
na res
est, & diu
ascenda,
cum adve-
nerit hora
illa inevi-
tabilis, a-
quo animo
exire.
Sen. Ep.
30.

ἐἰς ἐμὲ
τίς ὁρᾷ,
εὐσεβὴς
ἢ οὐ. He-
rodot.

in a dying hour: Oh when the *King of Terrors*, the most terrible of all terribles, shall approach us; then to be above affrighting Fears, to have all pacate and quiet within? What a blessed thing is this! How does it* concern us all to make sure of it! The poor besotted Sinner, who slighted this Peace when Death was at a distance from him; now upon it's near approach to him, (if Conscience be not quite seared, and he void of all sense of Eternity,) what would he give for it? had he a Thousand Worlds at his dispose, he would willingly part with them all for a little of this inward Peace. But (alas,) in his Life he *knew not the way of Peace*: (Rom. 3. 16.) and therefore in his Death he must not have the *Blessing of Peace*. What an Incentive to Holiness is the *bad End of bad Men*! they all say, *Whoever looks upon us, let him learn to be Religi-*ous; (according to the Inscription upon *Seunacherib's* Statue or Tomb, in one of the *Ægyptian Temples*.) And can it be otherwise with them? Can it be imagined, that he who has lived a Wicked Life should die a comfortable Death? No, no! He that *lives ill*, cannot *die well*; (unless it please God to work some great Change at the last.) If it be Sin in the Life, (allowed and unrepented of) it will be dread and horror in the Death. 'Twill not be enough for us when we come to die, to wish for a peaceable and happy Death, (the Death of God's People;) this *Balaam* did, Numb. 23. 10. Oh, (saith he,) *Let me die the Death of the Righteous, and let my last End be like his!* (he knew that to be a good End, and therefore he desir'd that his might be like it; but that would not bring him to the attainment of it.) I say 'tis not enough for us barely to *wish for this End*, but we must take

take

take the right Course, and use those Means that have a proper tendency to it: (Such as fervent and frequent Prayer, Serious Repentance, thorough Mortification of Sin, Holy and Upright walking with God,) for there's no separating of the Means from the End.

Oh that I might this Day prevail with you, with every one of you, to resolve for sincere Godliness! *Mark the Perfect Man, the End of that Man is Peace*; God seems to single out *this Man* from all other Persons, to lay his Hand upon him, and say, Ay this is Man, the only Man who shall have Peace: Others may presume upon it, but this Man only shall enjoy it. Here's *Certainty* as to him; and also Exclusion as to others: the End of [that Man] is Peace; of that Man *only*; Others are altogether Strangers to it. If thou art not such an one as *that Man*, there will be no Peace for thee at thy End, whenever it shall come; (and God knows how soon it may come.) Shall we not all endeavour upon this, to be Upright, Holy, and Good? To bid adieu to Sin, *for will not that be bitterness in the latter End?* (As Abner spake to Joab concerning the Sword, 2 Sam. 2. 26.) The Evil of Sin, and the Good of Holiness, will never be fully understood till we come to lie upon a Death-bed. We have strange Notions about These, whilst all is well with us; judging, there's but *little goodness* in the one, but *little Evil* in the other. Ah but Sicknes and Death will undeceive us, and alter our apprehensions about them. You that take sinful, profane Courses now, how will your Souls wish then that you had lived otherwise! that you had never been so loose, so vain, so atheistical, so debauch and vicious: that you had not so prophaned the Sabbath, so neglected God, lived in such excess of Riot, Uncleaness, Whoredom, (and whatever is naught:) How wilt thou then cry out, Oh would to God I

had lived a better Life! That I had not closed with Sin as I have done! that I had not opposed and derided Holiness! oh that I had spent my Time better! and hearkened to the good Counsel that Ministers gave me! (and so on.) But what will this avail or signify when the Soul shall be in this distress? Nothing at all! Pray think of this, and reform your Course before it be too late.

This being the *great Motive* to Sincerity, (*Peace at the End*;) here are *Three Questions* to be answered;

1. *Q.* Hath the Upright, Godly Man, *no Peace before his End*? Hath he *only* Peace at his Death? None in Life? Is all his Peace and Comfort reserved for a dying Hour?

Ans. Not so! He hath peace in Life as well as at Death; He liveth with it, hath it abiding in him (if he doth not lose it by sinning against God.) *Great Peace have they that love thy Law!* Psal. 119. 165. *The work of Righteousness shall be Peace, and the effect of Righteousness, quietness and assurance for ever*, Isa. 32. 17. *Thou wilt keep him in perfect Peace*, (Hebr. *Peace, Peace*;) *whose mind is stayed on thee*; Isa. 26. 3. (The perfect Man has perfect Man.) *Peace I leave with you, my Peace I give unto you*; Joh. 14. 27. — *These things have I spoken that in me ye might have peace*, Joh. 16. 33. 2 Cor. 6. 10. *Tet always rejoicing*; *A good Conscience is a continual Feast*.

But why then is it said, *the End of that Man is Peace*?

1. Because, then *Especially* and *Eminently*, the People of God have *this Peace*. They need it more *then* than at other times; and therefore they have more of it then. Oh when they are grappling with the pangs of Death, just launching out into boundless Eternity, how do they then want this Peace! Wherefore, then the gracious God vouchsafes it to them; in an higher degree than before.

2. Be-

2. Because, then their Peace is of the *greatest use and efficacy, to work on Others*; to draw them in to God, and to make them think well of his Ways. Therefore it pleases God sometimes to let his People be without this Peace in their Life time; because then it would not so much be taken notice of: but when they come to die, when many Eyes are upon them, to observe what comfort they have then, then they have it. And by this, Spectators are brought to judge well both of the *Persons*, and also of the Practices of these that are so full of Comfort in such a time of need.

2. *Q. Have all Upright Souls this Peace at their End?* Is the *End* of every Godly Man, Peace? Do all such, when they come to die, die with this Comfort?

Ans. I dare not say so! I have reason to believe, that many live without this Peace, and die too without this Peace, who yet are truly Gracious. Some want it in Life, but then (possibly) they have it at Death; (As the Martyr, *Now he is come, he is come.*) Some have it in Life, but then want it when they come to die; God (at the last) withdrawing their Peace, and causing their Sun to set in a dark Cloud: (thus it sometimes fares with some, whose Grace here, and Salvation hereafter, I dare not question.) Others go without it, in the *sensible part* of it, both in life and in Death; (that's sad indeed!) True Grace is in their Hearts, but yet this Peace from God is not in their Hearts. It pleases God very much to shew his Sovereignty, in his various dealings with his People as to sensible Comfort.

But then, this we may say as to every Sincere and Upright Christian.

1. Ordinarily and commonly he has this Peace at his End: 'tis but now and then that God varies his Method in this.

2. The root of this Peace is in him, although he may not have the Blossoms of it; Light is sown for the Righteous,

ous, and gladness for the Upright in heart, Psal. 97. 11.

3. He hath *Faith to rely upon Christ in a dying hour* though he may not have the *Peace and comfortable effects* of Faith then. Oh though he is much in the dark, yet he cleaves to Christ, holds fast upon Christ, and goes out of the World with this [*If I perish, here I will perish.*] Oh (says he) I have little Peace, Light, and Comfort; but I dye resting upon Christ; let God do with me, what he pleases.

4. Whenever God denies this Peace to dying Upright Persons, it is for *some special Reasons*; he designs some *other way to glorifie himself*: And if he will glorifie himself *any way*, though that Way may be painful to us, we must submit to it.

5. If it be not Peace in Death, it shall certainly be Peace just after Death. It may be Trouble in a dying hour, even to the Godly; but as soon as ever Death has done it's Work, I am sure then they have Peace. Thou mayst die without it, but in Heaven thou shalt certainly have it. As soon as ever the Soul is out of the Body, it is fill'd with Peace.

3. *Q. Is this the End of that Man only? Is Peace limited and peculiar to that Man?* Do not we daily see, many Sinners and wicked Persons die in Peace? They go out of the World like Lambs, (as we commonly express it;) have no troubles, no commotions, no disturbance at all upon their Spirits; all is quiet. Wherefore then is it made such a special and peculiar Priviledge in the Text to the Upright?

Ans. I deny what is alledg'd. The Persons (spoken of) may have a *seeming*, an *imaginary* Peace; but assuredly they have no real and true Peace. There's a vast difference between the real Peace of a godly Man, and the Counterfeit Peace of Sinners, in a dying hour: The Peace of the One, is but stupidity, insensibleness,
se-

security, and presumption; but the Peace of the Other, is a *well-grounded Peace*; Peace rightly bottom'd upon the due application of Gods Mercy in Christ, and upon the faithful Testimony of an enlighten'd Conscience: It is quite otherwise in the Peace of the presumptuous Sinner, that dies quietly though he hath lived wickedly. We see many a Man is fast asleep in his Bed, unconcern'd, undisturb'd, even when his House is on Fire, and he is just ready to drop into the Flames: Or he is at Sea in a Storm, yet insensible of any danger, though the Waves threaten to swallow him up every Moment. Such a thing is the *Peace* of these Men; all is quiet within, when (alas) there is but one poor breath between them and Hell. They are dropping into Eternal Flames, but they see not their danger; and therefore are without trouble. But the Peace here promised to the Godly Man, is a quite other Peace, a real Peace, not a *flashy Peace*; a *well-grounded Peace*, not a *presumptuous Peace*. And such Peace, the Godly only have at their End; **Pf: 85: 10* they only are within that blessed **Link, Mercy and Truth are met together, Righteousness and Peace have kissed each other.*

Use 4. I Should (in the last place,) have turn'd my Discourse to these *Perfect and Upright Persons*. Three things I should have urged upon you who are such.

1. *To admire and adore the Goodness of God.* Oh that it should please him to reward imperfect Grace, imperfect Obedience, imperfect Holiness, with this *blest Peace*! Not only with Peace in Life, but in Death too! Ay and with that Peace too which infinitely surpasseth what we have here, (the Heavenly peace,) what matter of admiration is this! The *End of that Man is Peace*; but why so? not from any Merit or Worthiness in him, or in his Holiness, Uprightness; but meerly from the infinite dignation and grace of God. Oh let him be adored for this by all Saints!

2. *To*

2. *To persevere in upright Walking with God.* You are in a good way ; oh hold on it ! You shall not lose by an Holy life ; sincerity shall not be in vain to you ; you shall be a Gainer by it while you live, when you come to die, and then in Heaven to all Eternity. *Pro. 23.*

18. *Surely there is an End, and thine expectation shall not be cut off :* There is an *End*, this end by Death is sure and certain ; and whenever it shall come, thine *expectation shall not be cut off* ; thy hope in God, as for other good, so for inward Peace, shall be accomplished, oh hold on in the good ways of God !

3. *Be as chearful as ever you can.* Living or dying, let this Peace that you have, be made as visible to Others as may be. As your light of *Grace* should shine forth, so your light of *Comfort* should shine forth too. Let it appear, you have liv'd well by dying well ; Men are to mark and observe you in your Course, and in your End, (that *your End is Peace* :) if you walk dejectedly, live and die dejectedly ; what will become of this *marking* ? What will Men have to observe about you, to make them in love with Religion ? Oh (amongst other things) you must improve your Peace for God, to credit his Service and Ways ! (But I must not further stay upon these things !)

*Malè vi-
vit, qui-
quis nescit
benè mori.
Sen. de
Tranq.*

I would say something upon the sad Occasion that is before us, the Death of a worthy Member of this Society ; Mr. *Martin* : I think I may say, with a great deal of Confidence, this Scripture was verified in him. He was indeed an Upright and Perfect Man ; a truly pious Man, one that was very sincere in his Profession. I have known him long (somewhat above Forty Years,) and in all my knowledge and observation of him, (abating humane infirmities,) I never saw any thing in his Conversation or Carriage, but what did speak him a
down.

down-right Godly Man. In his Calling, in his Trusts, in his Relations, in all the personal Duties of Religion, he carried it like one that did sincerely fear God : (this many of you know as well as my self.)

And I question not, but when Death made its seizure upon him, (which it did very suddenly, for it dispatched him in one Night. and a few hours in the Morning ; just about the time, when he used to come hither to wait upon God in his Ordinances, he went to Heaven :) But I say, at his Death and End, I question not but he had this Peace: In the midst of all his Pains and Agonies (which indeed were very sharp,) yet all was quiet and calm within. And I do less question, but that he is entred into the *Heavenly Peace*. Oh he is there, in the full fruition of God and of all Good in God, receiving a full Answer to all his Prayers, reaping the fruit and benefit of all his Holy walking with God. He fully knows, what the Peace of Heaven is, of which we have been speaking but very imperfectly this day. Well, his *Life was good*, and his *End was good*; and what can I say more! and what can you expect or desire more.

Let this comfort us, under this very sudden, and very afflictive stroak of Providence. You especially, his near and dear Relations, let it comfort you. Your Loss, is his Gain; Your loss is great, his gain is far greater; you have lost the Comfort of a Creature, but he is full of Comfort in the enjoying the ever-blessed God. Be you *at Peace*, in this respect; *i. e.* be patient, quiet, submissive; considering, who has made this breach upon you, and what a blessed state your near and dear Relation is now put into: He is not lost, but advanced. *Cur doles, si periisse non credis? Tertull.*

We, in this Congregation, have a great loss; being de-

depriv'd of one that was discreet and prudent, considerably active and useful to us (upon many Accounts) Let me hereupon, commend three things to you :

1. Pray to God that *he will make up this breach*: That now when such a *Mnaſon*, such an old Disciple of Christ is taken away, it would please God to work upon some *Young Ones* in his room, to bring them in to God. It's sad to see how many old Professors die, and we have but few young Converts brought in, to succeed them in what is good. If the old Plants be pluckt up, and there be no young Ones set in their stead, the Plantation is like to come to nothing.

2. *Let the suddenness of his Death, quicken and awaken you to a speedy and serious preparation for your own Death.*

In hoc fal-
timus n ur
quod
moriem
prospici-
mus. Sen.
Ep. 1. ad
Lucil.

He was in all appearance, in very good Health a few hours before he died; he went to Bed well, but never came out of it more; no sooner was he laid down in it to sleep, but violent pains surpriz'd him which put a speedy Period to his Life. Oh Sirs! are we prepared for such a sudden Change? Shall we have such *Memento's* of our frailty, and yet be secure? We cannot assure our selves of a long sickness, that Death will make its *slower steps* towards us; we may be cut off in a Night, yea in a Moment, oh let us always watch and be ready!

3. Let us *follow the good Example* of this good and Holy Man; that living as he did, we may die as he did; and experience this as to our selves, that *our End is Peace*. May we but *ſo live*, and *ſo die*, we shall not need much fear to die. God make us all wise unto Salvation.



